

The Gospel Messenger.

"It was needful to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints." Jude 3.

"I will take no man's liberty of judging from him; neither shall any man take mine from me."

Chillingworth.

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For the Gospel Messenger.

ON THE MINISTRY AS A DIVINE INSTITUTION.

No. XII.

CHAPTER VI.

ON THE SUCCESSION.

IN my last number, I quoted the testimony of the Apostolical Fathers to the important fact, that there was in the primitive Church an imparity in the Ministerial Order. This being stated in their Epistles as a known and undisputed fact, claims our implicit belief. These Epistles were highly venerated by the primitive Church, and are proved to be genuine and authentic by several eminently learned men, of different Christian denominations, to whose writings I referred in No. XI. The evidence by which the fact is proved, being of such high and undeniable authority, it is scarcely necessary to adduce the testimony of later ages. The conclusion then to which we are brought is this; that the Fathers who lived in the Apostolic age, as well as those immediately succeeding, have universally declared, that there were in the primitive Church three orders of Ministers, viz. Bishop, Priest, and Deacon, as they are understood and exist in every part of the world at the present day; and as no time can be shown when they did not exist in the Christian Church, it is reasonable to conclude, that the ministerial succession must have continued from the days of the Apostles down to our own.

For the further satisfaction of the reader, I will make a few more quotations from the Fathers of the first four centuries.

IRENEUS, Bishop of Lyons, was the disciple of Polycarp, Bishop of Smyrna, who had known some of the Apostles. Irenæus flourished about 70 years after the Apostles. He says: "We can reckon up to you those who were instituted Bishops by the Apostles themselves, to whom they committed the Churches—left them their successors, delivering up to them their own proper place of mastership in them."* He further asserts that the Apostles made Linus the first Bishop of Rome, and Polycarp, Bishop of Smyrna.

EUSEBIUS, Bishop of Cæsarea, A. D. 313, has preserved some fragments of HEGESIPPUS, a converted Jew, A. D. 157, who wrote a history of the Church to his own times, and in which he says: "that as he had made it his business to visit the Bishops of the Church, so he had found them all unanimous in their doctrines; and that the same books of the law, the same gospel of faith, which God had revealed both before and by Christ, had been constantly preserved along with the succession of the Bishops in all the Churches. And that the first heretic was Thebasia, who was disappointed in his expectations of a Bishopric."† Hegesippus flourished a few years after the death of St. John.

TERTULLIAN, a Presbyter of Carthage, and the author of a celebrated apology for the Christians in the latter end of the second century, challenges

* Lib. iii. cap. 3, apud Bowden on Epis. I. p. 163.

† Euseb. Eccl. Hist. lib. iv. c. 22.

the heretics of his time "to produce the original of their churches, to show the *succession of their Bishops from the beginning*, so as to make it appear that the first of their Bishops had an Apostle, or some Apostolic person, for his author, or *ordainer*, or *predecessor*. For thus Apostolic Churches produce the registers or records of their extraction; as the church of the Smyrneans, their Polycarp, settled by St. John, the Romans, their Clemens, ordained by St. Peter," &c.*

CLEMENS ALEXANDRINUS, the celebrated catechist of Alexandria, of the same century, says: "There are other precepts without number, which concern men in particular capacities; some of which relate to Presbyters; others which belong to Bishops, and others respecting Deacons."[†]

ATHANASIUS, Bishop of Alexandria, A. D. 326, writing to Draconius, a Presbyter, who had been elected to the Episcopal Office, but declined, says: "If you think there is no reward allotted to the office of a Bishop, you despise the Saviour who instituted that office. I beseech you suffer nothing of that kind to enter your mind. For what the Lord instituted by his Apostles, that is good, and remains firmly established," &c.†

ORIGEN, a learned disciple of Clemens Alexandrinus, born A. D. 184, says, in his explanation of the Lord's Prayer, "There is a debt to the widow, another to the Deacon, another to the Presbyter, and then that to the Bishop," &c.

CYPRIAN, Bishop of Carthage, who suffered martyrdom A. D. 258, addresses his 39th Epistle thus: "Cyprian to his Presbyters and Deacons, and to all the people, his brethren, sendeth greeting."

In his Epistle to Stephen, Bishop of Rome, he says: "By common consent and authority, dear brother, we tell you further, that if any Presbyters, or Deacons, who have either been

ordained before in the Catholic Church and have afterwards turned perfidious, and rebellious against the Church, or have been promoted by a profane ordination, in a state of schism, by *false Bishops*, and Anti-Christians against our Lord's institution; that such, if they should return, should only be admitted to *lay-communion*."^{*}

CORNELIUS, Bishop of Rome, who died A. D. 252, says: "that he had under him 46 Presbyters, 7 Deacons," &c.†

JEROME, an eloquent and learned man, born A. D. 340, says: "All Bishops are the Apostles' successors."[‡]

"That we know that the apostolic traditions were taken from the Old Testament, that which Aaron, and his sons, and the Levites were in the Temple, let the Bishops, Presbyters and Deacons claim to themselves in the Church,"[§]

"Without the Bishop's license neither Presbyter nor Deacon has a right to baptise."^{||}

HILARY, the Deacon, in the same century, who is supposed to have been the Commentator Ambrose, says: "The Bishop is the chief; though every Bishop is a Presbyter, yet every Presbyter is not a Bishop."[¶]

"In the Bishop all orders are contained, because he is the prince or chief of the Priests."^{**}

CHRYSOSTOM, the eloquent Bishop of Constantinople, who was born A. D. 354, says: "Paul saith in his Epistle to Timothy, fulfil thy ministry: being then a Bishop; for that he was a Bishop appears by Paul's writing to him thus: *Lay hands suddenly on no man*."^{††}

Paul "does not speak of Presbyters, but of Bishops; for Presbyters did not ordain Timothy a Bishop."^{‡‡}

The foregoing extracts are taken from the writings of many eminently learned and pious men, who, from

* Tertull. de Prescript. cap. 32.

† Pedagog. cap. 12.

‡ Ep. ad Dracon.

* Ep. 72. † Euseb. Hist. Eccl. lib. vi. c. 42.

‡ Ep. 81. § Ep. ad Evagr.

¶ Dial. adv. Lucifer, c. 4.

** Com. 1 Tim. iii.

†† Com. Eph. iv. 11.

‡‡ Com. Ep. Phil.

c Rom. 13, on 1 Tim. iv. 4.

their own situation, must necessarily have known the doctrine and practice of the Church in their days. I shall now give the testimony of some public ecclesiastical bodies.

The *Apostolical Canons*, although not now considered as made by the Apostles, are, nevertheless, of such high antiquity as to be important in the matter under consideration. They were compiled from the decrees of Councils in the *second* and *third* centuries; and some are nearly in the words of Ignatius in the Apostolic age.*

Canon 1. Let a Bishop be consecrated by two or three Bishops.

Canon 2. Let a Presbyter and Deacon be ordained by one Bishop.

* Canon 15. If any Presbyter or Deacon, shall leave his own parish and go to another, without the Bishop's leave, he shall officiate no longer; especially if he obey not the Bishop when he exhorts him to return, persisting in his insolence and disorderly behaviour, but he shall be reduced to communicate only as a Layman.

Canon 32. If any Presbyter, despising his own Bishop, shall gather congregations apart, and erect another altar, his Bishop not being convicted of wickedness, or irreligion; let him be deposed as an ambitious person: And likewise, such other clergy, or laity, who shall join themselves to him, shall be excommunicated.

Canon 39. Let the Presbyters or Deacons, do nothing without the consent of the Bishop.

Canon 55. If any clergyman shall reproach, or revile his Bishop let him be deposed; for "thou shall not speak evil of the ruler of thy people."[†]

The same distinction of offices runs through all these Canons.[‡]

The *Council of Antioch*, A. D.

265, declared that, "the office of a Bishop is sacred and exemplary, both to the clergy and to the people."^{*}

The *Council of Laodicea*, in the fourth century, says: "So likewise the Presbyters, let them do nothing without the precept and counsel of the Bishop." *Can. 56.*

Having shown the sentiments of the Fathers, I shall now proceed to the succession. Christians in the early ages of the Church, considered the Apostolical succession of the sacred office, of the utmost importance. Several of the Fathers insisted upon it as necessary to prove an Apostolical Church; because Christ, having given a commission to his Apostles, and their successors,[†] the commission claimed must be shown to be his. It may not, therefore, be uninteresting to show the line of succession in the Protestant Episcopal Church, from the times of the Apostles down to our own. This is done by tracing it from the American Bishops, through the Archbishops of Canterbury, and the Bishops of Rome,[‡] up to the Apostles.

* Euseb. His. Eccl. lib. vii.

† Matt. xxviii. 18, 19, 20, and John xx. 21, 22, 23.

‡ It has been objected against the Church of England, that her Ministerial Orders are derived through the Church of Rome. Although this be true, yet it is not a valid objection, as I will prove by the conclusive reasoning of a celebrated Congregational Minister of our own country; a man of great talents and learning, and universally respected and beloved.

"They will tell us," says Dr. Lathrop, "that, 'ordinations came down to us through the Church of Rome; and there was a time when that Church was so essentially corrupt, that she ceased to be a Church of Christ, and her officers ceased to be ministers of Christ; and, therefore, they who withdrew from her at the time of the Reformation, having among them no valid ordinations, must have begun them anew.' But will history support this conclusion? Did the first reformers, distrusting their past ordinations, receive one from their lay brethren? The contrary is most evident. The Protestant reformers in England early drew up a confession of their faith, in which, as Dr. Burnet says, 'they censure any one who should take

* Mosheim's Eccl. His. I. pp. 110, 111. Lond. 1782.

† Exod. xxii. 28.

‡ See Bowden's Letters on Episcopacy, I. pp. 113—119. New-York, 1808. Scholar Armed, I. pp. 89—103. Lond. 1812.

BISHOPS OF ROME.

St. Peter and St. Paul, Apostles.*

1. Linus.
2. Anacletus.†
3. Clemens Romanos.
4. Evaristus.
5. Alexander I.
6. Sixtus I.
7. Telesphorus.
8. Hyginus.
9. Pius I.
10. Anicetus.
11. Soter.
12. Eleutherius.
13. Victor I.
14. Zephyrinus.

15. Calixtus.
16. Urbanus.
17. Pontianus.
18. Anterus.
19. Fabianus.
20. Cornelius.
21. Lucius I.
22. Stephen I.
23. Sixtus II.
24. Dionysius.
25. Felix I.
26. Eutichianus.
27. Caius.
28. Marcellinus.
29. Marcellus I.†
30. Eusebius.

31. Melchiades.
32. Sylvester I.
33. Mark.
34. Julius I.
35. Liberius.
36. Felix II.
37. Damasus I.
38. Siricius.
39. Anastasius I.
40. Innocent I.
41. Zozimus.
42. Boniface I.
43. Celestine.
44. Sixtus III.
45. Leo the Great.
46. Hilary.

upon them to preach, or administer the sacraments, without having lawfully received the power from the ministers, to whom alone the right of conferring that power doth appertain.' Certainly they had no apprehension, that the ministerial succession was at an end. The Roman Church, though at that time exceedingly corrupt, appears not to have materially corrupted her ordinations. In this matter, we do not find that the reformers alleged any complaint."

It must here be noted, that the Church of Rome was Episcopal, but yet the reformers made no complaint against the ministerial imparity of her orders.

"It will perhaps be asked," continues Dr. Lathrop, "'How do we know, but the first reformers had been ordained by some of the vilest men of the Roman Church?' But let me ask, how do we know, or is it probable, that this was the case? The reformers themselves appear to have entertained no scruples on this head. *Let it still be remembered, that irregularity in ordinations was not made matter of complaint against her.* But admitting that a man of corrupt principles and morals acts in an ordination; will his character nullify the transaction? As long as the scribes sat in Moses' seat, Christ acknowledged them as officers of the Jewish church; nor did he deny the authority of the high priest, though his personal character was far from recommending him. The person ordained derives his authority from Jesus Christ; not from the men who ordain him. They indigitate the person to be vested with this authority, and officially instate him in the regular exercise of it; but it is Christ's gospel, not their will, which must direct him in the execution of his office. If they are corrupt in principles or manners, it will not thence follow, that he must preach heresy or immorality. He is ordained to

preach the gospel; and whoever may ordain him, the charge which he receives, and the vow which he makes, bind him to teach, not the commandments of men, but all things whatsoever Christ has commanded. To break the chain of succession at the link in question, it must be proved, that the persons, from whom the first reformers received ordination, not only were in errors, but had actually ceased to be officers of Christ." *Lathrop's "Christ's Warning to the Churches," pp. 106—108. 114, 115. Bos. 1811. Eleventh edit.*

* Several ancient writers, as Caius, Dionysius of Corinth, Irenæus, Epiphanius and Eusebius, have supposed that both Peter and Paul organized the Church at Rome; Peter as the Apostle of the circumcision, superintending the Jewish converts, and Paul as the Apostle of the uncircumcision, taking care of the converted Heathen. The prejudices of the Jews prevented their associating and mixing with the Gentiles, until after the destruction of Jerusalem, when the partition wall between the Jew and the Gentile being broken down, the Church was united under Clemens Romanos. This is said to have been likewise the case in the Church at Antioch. In a future number this subject will be more fully noticed.

† Some lists of the Bishops of Rome, make the succession run thus: 1. St. Peter; 2. St. Linus; 3. St. Cletus; 4. St. Clement I.; 5. St. Anacletus; 6. St. Evaristus. But the Greeks, as well as some other writers, suppose Cletus and Anacletus to be the same person. Epiphanius calls the successor of Linus, Cletus. Protestant writers usually give the list as above.

‡ Of the first thirty-one Bishops of Rome, including the Apostles St. Peter and St. Paul, there were twenty-nine who sealed their faith with their blood. Dionysius and Eutichianus died natural deaths.

47. Simplicius.
48. Felix III.
49. Gelasius I.
50. Anastasius II.
51. Symmachus.
52. Hormisdas.

53. John I.
54. Felix IV.
55. Boniface II.
56. John II.
57. Agapetus I.
58. Sylvester.

59. Vigilius.
60. Pelagius I.
61. John III.
62. Benedict I.
63. Pelagius II.
64. Gregory the Great.*

ARCHBISHOPS OF CANTERBURY.

65. Augustin.†
66. Laurentius.
67. Mellitus.
68. Justus.
69. Honorius.
70. Deus-dedit, al. Aderdatus.
71. Theodorus.
72. Brithwald.
73. Tatwyn.
74. Nothelmus.
75. Cuthbert.
76. Bregwyn.
77. Lambert.
78. Athelard, al. Edelred.
79. Wilfrid.
80. Theologild.
81. Celnoth.
82. Athelredus.
83. Plegmund.
84. Athelmus.
85. Wifelmus.
86. Odo Seurus.

87. Dunstan.
88. Ethelgar.
89. Siricius.
90. Aluricius, al. Alficus.
91. Elphege.
92. Liurig, al. Lifwing.
93. Agelnothus, al. Æthelnotus.
94. Eadsin.
95. Robert.
96. Stigand.
97. Lanfranc.
98. Anselm.
99. Rodolphus.
100. William Corbell.
101. Theobald.
102. Thomas a Becket.
103. Richard.
104. Baldwin.
105. Reginald Fitz-Joceline.
106. Hubert Walter.
107. Stephen de Langton.
108. Richard Wethershed.

109. Edmund.
110. Boniface.
111. Richard Kilwardby.
112. John Peckham.
113. Robert Winchelsey.
114. Walter Reynolds.
115. Simon Mepham.
116. John Stratford.
117. Thomas Bradwardin.
118. Simon de Islip.
119. Simon Langham.
120. William Wittlesey.
121. Simon de Sudbury.
122. William C. Courtney.
123. Thomas Arundel.
124. Henry Chicheley.
125. Henry Stafford.
126. John Kemp.
127. Thomas Bouchier.
128. John Morton.
129. Henry Deane.
130. William Warham.

ARCHBISHOPS AFTER THE REFORMATION.

131. Thomas Cranmer.
132. Reginald Pole.‡
133. Matthew Parker.
134. Edmund Gryndall.
135. John Whitgift.
136. Richard Bancroft.
137. George Abbott.

138. William Laud.
139. William Juxon.
140. Gilbert Sheldon.
141. William Sancroft.
142. John Tillotson.
143. Thomas Tenison.
144. William Wake.

145. John Potter.
146. Thomas Herring.
147. Thomas Secker.
148. F. Cornwallis.
149. John Moore.
AMERICAN BISHOPS.
150. William White.

Archbishop Moore, assisted by Dr. Markham, Archbishop of York; Dr. Moss, Bishop of Bath and Wells; and Dr. Hinchliffe, Bishop of Peterborough, consecrated the Right Rev. William White, D. D. Bishop of Pennsylvania, Feb. 4, 1787; and on the same day, the Right Rev. Samuel Provoost, D. D. Bishop of New-York. On the 19th Sept. 1790, the Archbishop of Canterbury, assisted by the Bishops of London and Rochester, consecrated the Right Rev.

James Madison, D. D. Bishop of Virginia.

The Right Rev. Dr. White, the Presiding Bishop, assisted by some of the other Bishops, has consecrated to the Episcopal Office, the several Bishops who now fill the different Sees in the Pro. Epis. Church; viz.

John Henry Hobart, D. D. Bishop of New-York
Alexander Viets Griswold, D. D. Bishop of the Eastern Diocess.
Richard Chauning Moore, D. D. Bishop of Virginia.

* From Gregory the Great, down to Leo XII. there have been 187 Bishops, or Popes, of Rome. The Antipopes, of which there were nine, did not break the line of descent, because the true Popes were ultimately acknowledged. There was but one Antipope before Gregory the Great;

viz. Dioscorus, between Boniface II. and John II. in the sixth century.

† St. Augustin was the first Archbishop sent by the Church of Rome to England.

‡ Cardinal Pole, a Roman Catholic, was made Archbishop of Canterbury, in the reign of Mary.

James Kemp, D. D. Bishop of Maryland.
John Croes, D. D. Bishop of New-Jersey.
Nathaniel Bowen, D. D. Bishop of South-Carolina.

Philander Chase, D. D. Bishop of Ohio.
Thomas Church Brownell, D. D.—LL. D.
Bishop of Connecticut.

John Stark Ravenscroft, D. D. Bishop of North-Carolina.

The Right Rev. Samuel Seabury, D. D. Bishop of Connecticut, was consecrated at Aberdeen, Nov. 14, 1784, by Dr. Kilgour, Bishop of Aberdeen, Primus; assisted by Dr. Petrie, Bishop of Ross and Moray, and Dr. Skinner, Bishop Coadjutor of the Primus. The Bishops of the Church of Scotland derive their consecration from the English Prelates who refused to swear allegiance to William III. and were deprived of their office by the civil power. Their Episcopal character remained valid.*

The following Prelates, having passed their appointed time of trial on earth, are gone to give an account of their stewardship to the Great Head of the Church, the Shepherd and Bishop of our souls; viz. Bishops Seabury, Provost, Madison, Claggett, Smith, Bass, Jarvis, Moore, Parker, and Dehon.

A PARISH MINISTER.

For the Gospel Messenger.

THE following Letter was addressed to the same Young Clergyman, as that which appeared in the July Number. Our mutual anxiety for his improvement, induced me to address these letters to him: and it appeared highly probable, had his life been spared, that he would have profited, as far as they would have enabled him so to do, by the counsels of his friend.

HIERONYMUS.

* For an account of the regular succession of the Scotch Bishops, so far as concerns the consecration of Bishop Seabury, see Journals of General Convention, p. 108—112.

LETTER TO A YOUNG CLERGYMAN.

I at length return the letter,* which I addressed to you, some time since, on the subject of your composition and delivery. I retained it, from time to time under the expectation, that I might be able to add something of sufficient consequence, to justify the detention. As yet, however, nothing very material has occurred to me, excepting, that I trust you noted a very leading idea of Mr. Ogilvie, in his Oration, "The Rostrum." I allude to his remark, that faith on the part of the Audience was the main pre-requisite to eminent success: and that a Preacher ought never to lose sight of this. Nor should he confound a mere belief of the understanding, with the practical faith and living convictions of the soul. To produce the former requires little merit in the Minister and certainly no labor, for it is already implanted in every breast, by education and habit. But to produce the latter is a primary object, and whilst it is, at once, the end and reward of his exertions, is the surest means of enabling him to convert the sentimental or philosophical morality of his auditors, into vital, rational piety.

Permit me to ask a question, which has many times presented itself to my mind, without being followed by a satisfactory answer. Why do we observe, generally, at the Bar, a large share of zeal and energy on behalf of a client, and in company with these characteristics, a free, natural (though not elegant) and diversified manner and style? And why, on the other hand, do we so frequently behold in the pulpit, in many respects, the reverse of all or most of these? Why are we so often condemned, if I may use so strong an expression, to witness a semi-animate indifference, instead of the glow of enthusiasm; an appalling languor, instead of powerful and ani-

* See it in No. 19 (2d Vol.) Gospel Messenger p. 199.

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mated efforts of the mind; a visible, sustained restraint, instead of a cheerful, habitual ease; and an artificial formality, destitute at once of the unaffected freedom of nature, and of the imitative gracefulness of art? As all the characteristics of the Bar, which I have mentioned, do not always unite in one speaker, so it is with the defects of pulpit speaking. I draw my conclusion, not from the fact, that all preachers are of this description, nor that all, who err, in these respects, are equally led astray; but I state the general result of my observation and experience.

If my position be correct, that this striking difference does exist between the pulpit and the bar, the causes of it are worthy of sedulous inquiry. I shall assign some which have occurred to me. The very situation of a lawyer exacts of him, necessarily, yet spontaneously, a manner, at once free and easy. This arises from his familiar intercourse with such varieties of character, and from his intimate acquaintance with such a diversity of incident in human life. He must be, (and it is no reflection on him,) "all things to all men." He must be serious with those who are grave, cheerful with such as smile, and a comfort to the distressed and unfortunate. It is the same, when he appears in court, that imaginary Hall of Justice, arrayed in fictitious terrors, by the Orator and the Poet. There, he must adapt himself, in his language and manner, to the peculiar character of the Judge, the Jury, the Parties, his antagonist, and the cause itself. Hence, unless Nature has been topped and trimmed, by the unsparing hand of stern habit, from childhood upwards, he must display freedom and ease in his behaviour and delivery.

But it is very different with a Clergyman. As soon as his profession is chosen, gravity of manner and seriousness of countenance are regarded as essential appendages of the clerical

character. Thus suddenly adopted and steadily practised, probably without much discrimination or judgment, if he be unassisted by a remarkably cheerful temper, and by manners previously modelled in a diversified intercourse, with society, nature is oppressed and disfigured, and habit rules the man, with its own peculiar formality, ungraced and unadorned by the inimitable touches and colouring of nature. Set apart from the daily and social intercourse of business and civility, and restricted to a narrow circle of acquaintance, the habit of reserve, in manner and feature, becomes, with accelerated progress, more deeply fixed, till the expansive power of nature is palsied and all its magic versatility is banished. Hence, uniformity equally inanimate and inelegant, if not gloomy and repulsive, obtains the mastery over him. In addition to these causes, we must not lose sight of the influence of religion. If vital piety and profound veneration for God; if unaffected humility and heartfelt contrition, are the inmates of his breast, the young divine, ignorant of the practical life he is to lead, and not adverting to the real character of the world, he will have to address, irresistibly impelled to surrender both the inner and the outer man, captive to these feelings. If, on the contrary, the youthful minister is self-deceived, in believing that he has been chosen and called to preach the gospel, he is led still farther astray, for his religion "having the form of godliness, but denying the power thereof," must make him still more the victim of injudicious and ceremonious habits. Thus circumstanced, is it wonderful, that scarcely a vestige of Nature should remain, and that all the beauty of freedom and variety in countenance, manners and delivery, should be banished? The error of the Clergyman lies in fashioning himself by a theoretical model, without a due regard to the imperfections and

diversities of human life, and to that practical usefulness, of which he is to be a minister.

The second point of view, in which I contrast the bar and the pulpit, respects the energy and zeal displayed by the advocate of mortal man, at a human tribunal, when compared with that of the advocate for immortal souls, at the judgment seat of God. It is with pain and mortification, and mournful anticipations, that I realize this conviction. I owe to you and to myself to assign the reasons.

The Lawyer, like the General, has his system of tactics, his skirmishes, manœuvres and battles. Boldness and dexterity, activity, vigor and presence of mind, are indispensable. His life is a scene of perpetual warfare, which calls into action, all his practical powers, and places his temper, understanding and heart, under the requisitions of a discipline, equally steady in its principle, and versatile in its application. Entrusted with the care of important rights, interested in his clients' behalf, by reasons peculiar to his cause, or his situation, roused by the opposition which he expects and prepares for; conscious of the approbation or censure, that awaits him; ambitious of victory, yet still more so, if vanquished, to yield the prize, without dishonour, he is sensible that his character and fortune, his happiness and his family depend on his exertions. What must be the result? Such, as it is, with the better part of the profession, that the Lawyer is a man of probity and independence, of candor and generosity, with all the ease and freedom of manners, which adorn the gentleman, and all the energy and spirit and zeal, that characterize the advocate.

How interesting and important is the question, why do not the same qualities distinguish the generality of Preachers? Such excellencies, so valuable to the Barrister, are invaluable to them: and the more so, because they are difficult to acquire and retain.

With the Lawyer, they are almost, if not altogether, the spontaneous growth of the soul; while, with the Clergyman, they are for the most part, only the fruit of systematised watchfulness, and persevering industry.

The reasons assigned in the former part of this letter, for the first leading difference, between pulpit and forensic speakers must be kept in view here; because they afford an insight into the origin of the peculiarities in the general character, manners and countenance of ministers. These causes must necessarily influence their whole delivery in the pulpit: and whatever may be the native energy of the mind and zeal of the heart, they fade and perish under the dominion of formality and reserve. Young ministers are also, afraid (however they may be disposed) to give way to the impulse of their feelings, lest they should be accused of forwardness, on the one hand, or, on the other, of an affinity to fanatical declamation. If, indeed, the preacher cannot see, and feel, and realize the fortunate medium, it were better that he should be languid and feeble.

A leading difference, between the pulpit and the bar, in this respect, seems to be, that the situation of the Lawyer almost inevitably creates energy and zeal, while that of the Clergyman is calculated to repress and discourage them. Placed as the sole object of attention, in the centre of a large audience; looked up to for instruction by the aged, the wise and the experienced, examined with every diversity of motive, that tenants the human heart; what could sustain him, but the unconquerable vigor and inextinguishable ardor, which flow from the modest, yet firm conviction of talents, and a fervent, humble reliance upon God? Independently of these reasons, and of others, analogous to them, I fear that Clergymen, too frequently, do not realize the awful responsibility of their office, and the

tremendous account, which they must render at the judgment seat of their Great Master. I suspect, also, that, too often, they preach to the understandings, rather than to the hearts of their audience, and deliver the precepts of morality, more than the doctrines, and promises, and threats of religion. They are much too apt to consider their congregation, as already converted, and hungering and thirsting after righteousness; whereas, they should address them, at least in one half of their sermons, as lost and ruined sinners, under the bondage of sin and wandering through "the valley of the shadow of death." Let the Preacher view them as immortal spirits, lost by the fall of Adam, and irredeemable save by the mysterious atonement of Christ; insensible of their mournful and perilous state, willing to be instructed, yet ignorant of the way of salvation, as hearers rather than doers of the word; as lukewarm, rather than eaten up with the zeal of their Master's cause; as fond of laying up treasures on earth, but not in heaven: as weak in the flesh, yet scarcely willing in spirit. I fear also that the clergyman is too prone to consult the fashions and manners, the taste and sentiments of his audience; and to respect too much those whom the world has dignified with its distinctions of family and fortune. I fear too that the minister too often feels and thinks and speaks as a moral Lecturer, chosen to amuse his auditors, rather than as a Gospel Minister, sent to save them, by preaching "Christ and him crucified."

Oh then, let not the minister "shun to declare the whole counsel of God." Let him do it, with boldness, energy, freedom and zeal. Let him preach to man as a child of Adam and therefore fallen; as fallen and therefore corrupt and weak; as corrupt and yet self-righteous; as weak and yet glorying in his strength; as lost without salvation, yet redeemable by the blood of Christ; as sown in dishonour, yet,

to be raised, in honor; as mortal, yet an heir of immortality. Thus let him preach, and then on the great day of judgment, he may exclaim with the holy confidence of a martyred Saint, "Here am I, Lord! and the children thou hast given me."

To the Editors of the Gospel Messenger.

MANY of your pious readers who consider Unitarian laxity as affecting the very foundations of the Christian religion will be glad to oppose to it such an appeal as the following, wherein much powerful argument is clothed in much eloquent and energetic language.

FIDES.

REMARKS ON UNITARIANISM.

IT may be worth while to expose that wayward process of mind, by which men of a certain turn have been led to adopt a hypothesis concerning the nature and offices of Christ, apparently most contradictory to the unsophisticated sense of Scripture. Overpowered by the innumerable marks of Divine truth, which characterise the sacred volume, yet unable or unwilling to submit his understanding to the reception of the *peculiar doctrines of revelation*, which according to every ordinary rule of interpretation, are unquestionably found there, the Unitarian goes to work in a way peculiar to himself. If a stubborn text stands in his way, he weeds it out; if an obnoxious doctrine, as the incarnation, occupies whole chapters of a Gospel, these chapters were not found in the copies of some ancient heretics, and, therefore, he rejects them. But the same is found in the exordium of another Gospel; to be consistent, he rejects that also; types and antitypes are inverted; a part of the sacred narrative is evaporated in allegory; metaphors are set aside for their un-

certainty; and facts converted into metaphor. Beings good and evil, the highest agents in the Christian system, though spoken of with every attribute and character of personality, are resolved into abstract qualities by a process which might as well be applied to resolve the Creator himself into a mere impersonal principle of good. As applied to the object whom it is his uniform endeavour to degrade, pre-existence has no meaning; and, as applied to man, eternity is limited duration. The consent of wise and learned men, the general sense of antiquity, the faith of martyrs and confessors, only excite compassion; authority is nothing; councils decreed, nonsense; and martyrs died, they knew not for what. As rational, we should suppose, and perhaps not more perilous, is the conduct of the deist, who applying the ordinary rules of interpretation to the sacred volume, suffers the difficulties to overbear the evidence, and rejects it in a mass. To the arbitrament of a rational and conscientious *deist*, however, *could such an one be found*, the controversy might safely be committed. We might dare to say, "Here is a volume of great antiquity, and according to our conceptions, of great importance, the principal subject of which is the nature and offices of one extraordinary Being; and the purpose for which he came into the world. We ask you nothing concerning the truth or authority of this volume; but we ask you to apply the ordinary rules of grammar and criticism, aided by what we know you to possess, a clear head and an unbiassed mind, and then say whether this Being is represented as having come into the world like other mortals, to have had no pre-existence, no nature but mere humanity; to have been compassed about with infirmity, and to have died for no other purpose than to afford an example of patient suffering. Are, or are not, these propositions negatived again and

again, both directly and by irresistible implication, in this volume? What, independently of particular expressions, is the general effect and impression made upon your mind as to the conceptions entertained by the writers with respect to this Being? Does he, or does he not, stand pre-eminent and alone? Can you discern in his character any vestige of sin or error? Do you, or do you not, discover in the minds of the writers a persuasion that the sufferings of this Being had an end and intention entirely different from those of any other martyr? Do you, or do you not, distinctly perceive that to this same Being are ascribed attributes and characters as *distinct as* divinity and manhood; that he who in one situation supplicates help, and deprecates pain, in another, by his own authority, raises the dead, claims an unity with God, and ascribes to himself that incommunicable and everlastingly present existence which belongs to the Supreme Being alone?" To such a test we persuade ourselves that the Unitarian would not dare to appeal. He must be his own interpreter. He must have rules of interpretation never before applied, and which he himself would apply to no other work. If it be asked, to what cause a conduct of the understanding so perverse and pernicious is to be ascribed, we answer, to a system of education, radically defective, operating upon shallow understandings and arrogant dispositions. Hence it is, that we have seen one Unitarian Seminary after another fall in pieces. The encouragement given to the young men to debate and wrangle on every subject, begets an extinction of all respect for superiors, and a spirit of petulance and scepticism which, aided by a superficial knowledge of most subjects, and a thorough insight into none, produces the modern Unitarian.

Quarterly Review, vol. 8.

To the Editors of the Gospel Messenger.

ERROR IN PERCY'S KEY TO THE NEW TESTAMENT.

HAVING occasion to refer to an early volume of the *Quarterly Review*, I accidentally met with a review of Herbert (now Bishop) Marsh's Lectures, pointing out an important error in the Bishop of Dromore's Key to the New Testament. On turning to my copy, published in Boston, 1810, I found the error, pp. 33—38. As this is one of the books contained in the course of ecclesiastical studies, established by the House of Bishops, it may be well to publish the Reviewer's Note in the Gospel Messenger. Whether the error has been corrected in subsequent editions, or whether there have been such editions, I am not informed. I have subjoined the Note, if you should think proper to publish it.

F.

"Amongst the books recommended by Dr. Marsh is Percy's Key to the New Testament; we therefore take the opportunity of pointing out a very remarkable blunder in that work, which, strange as it may appear, has, we believe, never been noticed. It is in a part which professes to give the chronology of our Saviour's ministry, as settled by Sir Isaac Newton; and is copied from Bowyer's preface to his conjectures on the New Testament. Sir I. Newton, by considering the

date of Christ's baptism, and the five passovers which elapsed during his ministry, fixes his Passion in the 20th year of Tiberius, A. D. 34. He adopts another method of proving that this was the true year. It is known from the Gospels, that the Passion was on a Friday,* and also on the day before the Passover: accordingly he computes the passovers for the years of our Lord from 31 to 36, inclusive, (these being the only years about which there could be any controversy,) and finds that, in the year 34, the day before the passover was a Friday. Now Bowyer, by some unaccountable oversight, seems to have thought that Newton had calculated the exact time of all the passovers in Christ's ministry; he accordingly begins his abstract by placing first the passover of 31: but soon finding that five would carry him beyond the year 34, and feeling it necessary that his conclusion should come out right, he has actually inserted the year 32 twice, and assigned to it two distinct passovers. Still, however, this does not avail him; for, by separating the subsequent passovers from their proper years, he brings out a Wednesday instead of a Friday, for the day of the crucifixion in the year 34.

"Gross as this blunder is, it has been faithfully copied by Dr. Percy, and passed unnoticed through several editions; the chronology being given as Newton's. We earnestly hope to see it corrected in future.

"To make the matter as clear as possible, we subjoin the real scheme of Newton; and the same as it stands misrepresented in Bowyer and Percy.

NEWTON.

	A. D.	A. Tib.	A. D.
1st. Passover, (not calculated,)	30	16	31 Wednesday, March 28.
2d. Wednesday, March 28,	31	17	32 Monday, April 14.
3d. Monday, April 14,	32	18	32* Friday, April 3.
4th. Friday, April 3,	33	19	33 Friday, April 23.
5th. Friday, April 23.	34	20	34 Wednesday, April 13.

O. C.

Quarterly Review, lli. pp. 216, 216. Am. Ed.

Extracts from a Sermon preached at the Consecration of a Chapel, Nov. 1, 1719, from Psalm lxxxiv. 10, 11, by the Rev. John Gibson, D. D. Provost of Queen's College, Oxon, and Prebendary of Lincoln and Peterborough.

It has been doubted whether holy David was the author of this Psalm; or whether it was composed many years after by some other prophet in the time of the Babylonish Captivity. Which ever it was, the circumstances which gave occasion to it had a near resemblance: and whether it was the former in his banishment from Jerusalem, and under persecution from Saul; or the latter, mourning under tyranny and oppression, in a strange land; the end and design of the composition is the same, namely to show, that the greatest and most desirable blessing that God could bestow upon his servant in this world was to restore him to the solemn place of his worship; the want of which was more grievous and afflicting than that of any other enjoyment.

This plainly appears to be the scope of this Psalm; and if a singular spirit of devotion, and some eminently pathetic expressions will not point out its author to have been the man after God's own heart; yet a short comparison of it with some others unquestionably his, will make it highly probable that it cannot so well be ascribed to any other person: and that therefore it will not be an unreasonable presumption to take it for granted to be his.

And this I undertake with the greater pleasure in the entry upon this discourse, because they contain such an harmony of inimitable devotion, suitable to this occasion; and that so exceedingly affecting as is hardly to be met with either in this book of Psalms; or indeed in any other of the inspired writings.

Thus then our longing author, looking earnestly towards that only beloved object from which he was separated, and driven for a time, be-

gins this Psalm: *O! how amiable are thy dwellings thou Lord of Hosts! my soul longeth, yea even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.*

Agreeable to this are the charming and melodious preludes to the 42d and 63d Psalms. *As the hart desireth the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?*

Ps. 63. *O God, thou art my God, early will I seek thee: my soul thirsteth for thee: my flesh longeth after thee: to see thy power and glory as I have seen thee in the Sanctuary.*

Again, verse the 4th of this Psalm: *Blessed are they that dwell in thy house; they will be still praising thee; which seems beautifully paraphrased in that of David before mentioned. Because thy loving kindness is better than life, my lips shall praise thee. Thus will I bless thee while I live: my soul shall be satisfied as with marrow, and fatness, and my mouth shall praise thee with joyful lips.*

Now supposing such a harmony of divine thoughts and expressions to flow from the same mind, as it is very natural to do; we may conclude them to be the dictates of the same inspired writer. * * * * *

I. I am to show that the shortness, and uneasiness of life must needs be the ground of a just and general complaint to all those who look for, and expect their happiness in this world only.

For let any man, who is about finishing his period upon earth, and has almost run the common stage of life, look back upon his course (without taking in the hopes of futurity) and I doubt not but he will pronounce upon his days, *that they have been few and evil.*

As to the measure of our appointed time, the complaints of the shortness

of it, will be found to be well grounded in all respects.

'Tis not only in regard of an endless duration, and God's eternal existence, that it is reckoned more inconsiderable than a drop of water unto the sea, and a gravel stone unto the sand; nay even as nothing; but without any comparison, is expressed in Scripture by such emblems as set before us a thing of the most narrow, fleeting, and transitory nature.

Our age is said to be as it were a span long; our days to flee away as a shadow; and our life to be as a vapour that appeareth for a little time, and then vanisheth away. These indeed, must be owned to be figurative expressions, but they are often found to be literally true, and always to bear some analogy, and proportion to the thing itself.

And yet alas! short as the race is, the men I am describing have need of patience to finish it. For though their continuance in it be but as a shadow, yet their labour seems long, and tedious; it being undoubtedly true, that they who are without God in the world can see no good in it. They either meet with frequent anxieties, and disappointments which they cannot prevent; or make them where they need not, and disquiet themselves in vain.

But is there no redress for this uncomfortable state of mankind, which is thus represented? Are all of us equally involved in this calamity; and are we short-lived, and wretched too, without any prospect of being otherwise?

Indeed, were it thus with us who could refrain his lips; who would not speak in the anguish of his spirit; and complain in the bitterness of his soul?

But surely, God hath not thus dealt with us: for all his Prophets, whom he has sent to instruct us, have shown us that which is good; and a way to improve life (short as it is, and miser-

able as we make it) into an invaluable, and lasting blessing.

Who then is the man that desireth life, and loveth many days that he may see good? Fear the Lord, and depart from evil: it shall be health to thy navel and marrow to thy bones. Here then our condition brightens, and our complaints may be ended. Those who wean themselves from the treacherous, and deceitful enjoyments of the world, and come near to the Creator of it, will find this wilderness changed into a fruitful field: and those who walk with God, as Enoch did, will find the fear of the Lord to be such a fountain of life that they need not envy the longest liver that has been upon the earth; of whom it is said that he lived 969 years, and then died.

For as a thousand years with God are but as one day; so on the other hand, to those who love his courts, and the habitation of his honour, one day will be as good, nay better than a thousand, spent in fruitless searches and unprofitable pleasures.

And this is not only agreeable to scripture; but nature herself has been able to discover something very like it, where her light has been less obscured. For thus we find an Heathen Orator expressing himself in his addresses to Philosophy. *O vite Philosophia dux! Est unus dies bene & ex præceptis tuis actus peccanti immortalitati anteponeendus.*

Could a sinner's time be spun out beyond the common measure, and were even immortality consistent with his condition, one day spent in virtuous, and good actions ought to have the preference to it.

II: And this brings me to the second thing I proposed from the words, namely an expedient offered by the Psalmist to alleviate, and, in a great measure, remove the evils complained of under the former head; or a method to lengthen, and sweeten the

portion given us under the sun, *One day in thy courts is better than a thousand.*

And to show the justness of this assertion, it will be enough to make out the two following observations.

That the way to make the best of life is to fix upon a right object of happiness, and to endeavour after the attainment of it before all other things.

That God is that object; and that to spend our life in his public service, and in such studies as qualify us for the most considerable advantages of it, is not only a great improvement of our condition, but certainly the greatest it is capable of in this world.

I need not offer any thing to prove the former proposition; since it is a kind of first principle, and has never been contradicted. For however different the sentiments of mankind have been about the *greatest good*, yet they always agreed that there was such a thing, and that happiness was to be had on no other terms without it.

What that is, we may in some measure learn by listening to the voice of nature; and we shall be fully instructed, if we are attentive to the dictates of Infinite Wisdom.

Nature will confess, that however extensive and well furnished her boundaries are, they are yet too narrow and incompetent to give full satisfaction to the desire of our souls. Inquire of her where shall happiness be found, and what is the place thereof? *The depth will say it is not in me; and the sea will say it is not with me.* Wherever God the Giver and Disposer of it is, there we may find it.

And yet we need not be solicitous to ask, *who shall go up to heaven and bring it from thence?* for he is in his holy temple, near unto every one that calleth upon him.

Could then the earth open her bosom, and pour out all her treasure: were all her choicest pearls with her

kingdoms, and the glories of them put in competition with his service, which should we esteem the happier men, the meanest subjects in the narrowest sacred cell, praying unto, and praising the fountain of bliss, and the Creator of all things; or the most potent monarchs of the universe, who have him not in all their thoughts? Undoubtedly the former, if we allow happiness and wisdom to be inseparably united; as they most certainly are. For what is happiness, but a condition agreeable to the best rules of wisdom; and what that is we are taught by the Author of it; who giving directions to wandering and mistaken man, saith *Behold the fear of the Lord that is wisdom.* Wisdom indeed in perfection, which in her right hand carrieth length of day: *for by her thy days shall be multiplied, and the years of thy life shall be increased.*

But here it may be inquired, is it fact that religious men live longer than other people? In answer to which, I affirm that they do; and that for this reason; because the best life is the longest. Some live a great space, and by continual industry and diligence in serving God, and doing good, do really despatch more of the true business of life, and enjoy more of it in a few years, than others do in a whole age. So that it may be affirmed of the wicked in general, that *they do not live out half their days.*

Again, to set this in a clearer light; let us allow the libertine, and the devout person to number the same months, and years, yet there will be a material difference in their periods; and notwithstanding what is thus allowed, the one may be said to live more, and longer than the other. For when the former has run his course he must needs tremble at his dissolution, as only changing this state of misery for a greater; or at the best, and according to his own wishes, to be no more. Whereas the latter makes the grave his passage to a new

life, infinitely preferable to this; and from serving God in the tabernacle of flesh is received into temples not made with hands, and crowned with life immortal. *Though he walks through the valley of the shadow of death he can fear no evil; for thou, O God, art with him; thy rod, and thy staff comfort him.*

Who then, that has well weighed the comfortable way, and the still more comfortable end of him that serveth God; and compared it with the showy, but short and deceitful enjoyments of him that serveth him not; that sees the one set like the sun, to arise with fresh lustre; and the other fall like a meteor, and drop into darkness; would not pronounce very differently of the extent of their life taken in the best sense of it; and daily, and devoutly pour out his soul before God in the Psalmist's words, *Whom have I in heaven but thee? and there is none upon earth I desire besides thee.*

But without taking in futurity to our advantage; if we make the experiment, we shall find that the service of God in his house, does in its own nature afford us the greatest present good, and far exceeds the pleasure that can arise from any other employment. • This we are assured of from one who made the trial long before us, that divine penman, whose inexhaustible treasure of piety furnishes us with so many encouragements, as well as suitable expressions on this occasion. Reflecting on his constant addresses to God, what a flow of satisfaction sprung from his joyful heart? *It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most high: To show forth thy loving kindness in the morning, and thy faithfulness every night.*

And where was it, I pray, that the good man was so sensible of this? Had he all this satisfaction in holy exercises in his private retirements, and in his own house? Whence then

was that distinguished and abounding joy, which he felt in uniform and common acts of adoration? *I was glad, says he, when they said unto me, let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem.*

It was in the solemn places of God's worship, that he found those kindly warm meltings upon his heart; those raptures, and ravishing transports of affection.

Such devout ecstasy was felt, and expressed by the primitive Christians, who were impatient for the hours, and seasons of holy assemblies. The warning sound was no sooner heard but the churches were filled; the pavements covered with bodies prostrate, and washed with tears of devout joy.

Tears, we know, are seldom shed on any joyful occasion, but where the pleasing passion overcomes our natural powers, and is transporting: and were we alike *athirst for God*; were our souls *longing, and panting* after his courts, we also *should be satisfied with the goodness, and fatness of his house*, and the joy we felt would be unspeakable.

Of any extraordinary degree of happiness, we are apt to say, *it is heaven upon earth*; and if that expression can be allowed in any condition of life, it must be in this. And indeed it is no new saying, or peculiar to ourselves; for St. Gregory long since made use of it, and much to the same purpose that I have applied it: *Ekklesia estin ouranos epigeios.* The church is Heaven among men.

Of this every pious man must be sensible in some measure, when in the congregation his heart and his hands are lifted up on high: but undoubtedly they must have the greater relish of this heavenly satisfaction, who have tasted most freely of the good word of God there read unto them; and whose eyes are opened to understand the wondrous things of his law. They who have loved it

from the breasts, laid line upon line, and precept upon precept, will perceive the words of it sweet unto their taste, yea sweeter than honey unto their mouth.

Surely then it is good to be here: to be conversant with Moses, and Elias; with the Prophets, and Apostles, with our blessed Redeemer the Son of God, and with our Heavenly Father himself, who in his due time will make those to inherit all things who have been always with him.

And now, should the gracious Dispenser of all things, put our condition to our choice; and appear to any of us as he did to Solomon in a dream by night, saying, ask what shall I give thee, would not this be his petition, and this his request, *One thing do I desire of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life.*

For the Gospel Messenger.

ADVERSARIA, NO. II.

Divine Decrees. Rabbi Hillel, surnamed *the holy*, sat in the chair of Moses, and around his feet five score of the sons of the prophets. His fame for sanctity and wisdom was such, that it became a bye-word: If the Messiah were then alive, he should be looked for in the person of Hillel. But every man, in his best estate, is but vanity. Hillel wished to explore, and to explain, the mystery of the Divine decrees; and, in order to prepare himself for such deep meditation, had spent two days in prayer and fasting. On the third, he ascended the top of Carmel, and sat down beneath the shade of a juniper. Here his mind collected its force, to cast his thoughts towards heaven and hell, eternity and infinity. But his thoughts recoiled on his own breast, like stones from the top of Gerizzim. Hillel, at length, tired of his fruitless contemplation, turned, by chance, his eye

towards a spot of earth not very distant, in which something seemed to be moving. It was a mole, which, in his darksome abode, had perceived that there was such a thing as light, and forgetting the weakness of his organs, desired to contemplate the sun at mid-day. But no sooner had he left his element, than blinded by the splendour of meridian beams, he wished himself again in his subterraneous lodgement. But, ere he could accomplish his retreat, an eagle snatched him away, and flew with her prey towards the valley of the son of Hinnom. Blessed be God, said Hillel, who hath conveyed instruction to the mind of his servant, and thus warned him of the folly and danger of prying into that knowledge which its difficulties shows to be forbidden. With respect to the decrees of God, the sons of men are moles, incapable of exploring the source of light. Ignorant of almost every thing on earth, how can they search out any thing in heaven? Ignorant of what relates to their own nature, will they presume to explain what relates to the nature of the God who made them? *Smith on the Sacred Office*, p. 154. *Am. Ed.*

Irreligion the worst of Evils.—There may have been victims of fanaticism. But let all of these, from the time of the Apostles to the present day, be summed up together, they would not approach by a hundredth part the number of the victims of libertinism. Mischief may have been done by false views or impressions of religion. But if the whole of this mischief could be brought before us, it would not amount to a thousandth part of that which has arisen from the want of any religion. Of all the chimerical evils which the imagination of man ever alarmed itself with, the danger of a too scrupulous fear of displeasing God, or a too earnest desire to serve him, is the least really formidable. Yet we have daily occasion

to observe, that many far greater evils are much less dreaded, and many worse errors are more easily pardoned. *Sumner's Evidence of Christianity derived from its nature and reception*, p. 157.

Excellence of the Liturgy. Thomas Lamplugh, was an ingenious advocate for the Church, when [in the time of the Commonwealth] puritanic zeal made it dangerous to avow such a predilection. In order to please his congregation by the extemporary manner of the fanatics of the commonwealth, he learned by rote the whole liturgy: and his auditors became so enamoured with his beauty of expression and warmth of language, that he was long the reigning favourite, not only of his own parish, but of the whole country round. *Shuttleworth's Church and Clergy*, p. 125. Lond. 1820.

Mourning over sin. It is almost a folly to speak of the man of the world as mourning for sin at all; but if he does grieve, it is rather for property consumed, for character forfeited, for health destroyed, than for his resistance to the will of God. He stands in the midst of this garden of the Lord, feeds on His hand, walks in His presence, rests under the wings of His tenderness, and yet sins against Him without a single pang of heart. The real servant of God, on the contrary, when he offends, mourns, and mourns deeply; and the chief cause of his grief is the sense of his ingratitude to the Lord who made him, and to the Saviour who has redeemed him by his blood: "Against Thee, Thee only, have I sinned and done this evil in thy sight." The sense of his baseness to such a Benefactor, the fear of separation from the Lord of light and love and glory, are to him intolerable burdens. "Mine eye poureth out tears unto God;" "I water my couch with tears;" "My tears have been my

meat night and day;" "I am ready to halt, and my sorrow is continually before me;" "I go mourning all the day." What language is this! And when did any other penitents approach the Lord with language full of such pathos and meaning, with tears drawn from a fountain of sorrow as deep and as bitter? O, the anguish of a soul thus rent by the arrow of contrition! O, the joy which the promises of God impart to a heart thus troubled! How natural to the man thus comforted, is the language, "I will be glad and rejoice in thy mercy, for thou hast considered my trouble;" "The Lord is my strength and shield: my heart trusted in him, and I am helped; therefore my heart greatly rejoiceth;" "I will go unto the altar of God, of God my exceeding joy." *Cunningham's Sermons*, II. pp. 106. 109.

The argument against miracles refuted by general experience. Whenever we look around us, whenever we are conscious of our own existence, we have a proof of that very Divine interference which is declared to be so improbable. Whether we go back six thousand years or six thousand ages, we must believe, if we are not altogether atheists, that this world and all that it contains, once had no existence in its present form, and received its being and its properties contrary to the order of things previously existing. That, then, which God certainly saw fit to do for one purpose, he might see fit for another, and not a less glorious purpose. For when we reflect on the difference which Christianity has already wrought in the moral world; and the still greater difference which it is calculated to work, and probably will effect in the progress of time, we cannot think it a less important exercise of power to have introduced the Gospel by suspending the laws of nature, than to have created the world by first establishing

them. *Sumner's Evidence of Christianity derived from its nature and reception*, p. 324.

Connexion between Religion and Learning. There is an evident and intimate connexion between religion and learning, and a necessity for literature and science of every kind; let no one, therefore, presume to despise it in any of its varied forms, nor, because some of its abstruser branches have been abused to the purposes of infidelity, preclude its general application to the difficulties of revelation. However speculative, however insignificant may be the studies we pursue, they will always, under the management of a judicious and humble mind, be found capable of illustrating some portion of Holy Writ; and without the united application of them all, the Scriptures can never be thoroughly vindicated and understood. There may be a difference in the value, and a danger of perversion in some kinds of knowledge; but there is not one which has not its theological use, and which, when temperately and religiously viewed, it is not both meritorious and necessary to make the object of research. The merit will be various, the necessity relative; and there will frequently be a difficulty in religiously and properly applying what has been acquired. Hence, as we observed, there is not only a demand for learning to be applied, but also for a learned ministry to apply it to the purposes of religion. Let no one, therefore, who has undertaken that holy avocation, ever deem himself at liberty to deviate from the calling he has assumed, or make the literary character the mere road to honour, or the literary exercises of the mind a mere amusement in his vacant hours. In a man it is an excellent and honourable thing to enter upon the arduous path of knowledge, were it only as a means of obviating that listless vacuity of thought which drives so many down the broad and slippery ways of

gaming or intemperance. In a gentleman it is a praise to be a sound scholar, a profound philosopher, or even a musician, a painter, or a poet; and to labour merely for the advancement of the science which he loves. But a clergyman must have different impressions. Poetry and philosophy, and languages and history, and every other part of human knowledge he may cultivate, if he like; but it must not be so much for the sake of excellency in the accuracy and extent of what he acquires, as in the propriety and usefulness of what he learns, and its application to the support of Christianity, and the more general propagation of piety and truth. What the servant of Christ gains in literature and science, he must theologically direct to religious ends. When Bishop Watson was placed in a more conspicuous station in the church, he was called upon to renounce his chymical inquiries. Interesting as was the subject, and eminent as had been his success, he heard and gave heed to the call, and he did well; not because chymistry is inconsistent with theology, but because, when pursued as a science, and for itself, it is not theology, but philosophy. Nor did he, nor will any minister of religion lose, by a similar renunciation, his station and his dignity in the republic of letters. I know of nothing which so adorns and recommends the philosopher, as to find him not labouring merely in the vain curiosity to know, but, in the substantial effort to turn his knowledge to the comfort or improvement of his fellow creatures: and in this merit the occupation of the theologian pre-eminently excels. For he takes not only the temporary, but the everlasting comfort; not only the intellectual, but the moral and religious improvement of man for his object. Theology, therefore, is the most dignified of all other sciences, because it essentially consists in the right use and proper application of them all. It is in fact, to use the happy remark of Locke,

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nothing less than the direction of all knowledge to its true end, the glory of the eternal God, and the eternal welfare of the human race. *Benson's Hulsean Lectures, on Scripture Difficulties*, pp. 23, 24, 25.

SYMPATHY.

No radiant pearl, which crested Fortune wears,
Nor gem, that twinkling hangs from Beauty's ears,
Not the bright stars which Night's blue arch adorn,
Nor rising suns that gild the vernal morn,
Shine with such lustre as the tear that flows
Down Virtue's manly cheek for others' woes.

Botanic Garden, F. II. Cant. lib. l. 459.

Adhering to Ordination Vows. I say nothing of those measures which some would adopt, in direct opposition to the usages and discipline of the church to which they belong: because it seems to be a violation of the principles of common honesty, to trample upon the regulations to which they had voluntarily bound themselves. No man can have received a dispensation to set at nought his own vows, as well as the decent order which the wisdom and piety of the best men had prescribed: and when, after having done this, he charges those, whose duty it is to guard the institutions of the church against innovation, with persecution for righteousness' sake, for having discountenanced his irregularities, and appeals to the public on the hardship of his case, he merits any thing rather than that Christian sympathy to which he lays claim, and which he is sometimes fortunate enough to obtain. *Jerram's Tribute of Parental Affection*, p. 109.

Difference between Faith and Hope. The difference between *faith* and *hope* is not always sufficiently attended to; and much presumption on the one hand, and despondency on the other, have arisen from confounding them. One person considers himself a believer of high attainments, because he entertains no doubt of his being in a state of salvation; and another doubts whether he be a believer at all, because

he cannot persuade himself that his sins are forgiven. But it is obvious that two distinct and very different acts of the mind are here confounded and blended together: one, which assents to the fact of Jesus Christ being the only and all-sufficient Saviour of sinners, and which places a reliance on the atoning sacrifice for pardon of sin and acceptance with God, which is the province of *faith*; and another, which appropriates to itself the blessings of this salvation, and confidently expects a future state of felicity, which is the province of *hope*. Now it is clear that these persuasions of the mind may exist separately from each other; and that one of them may be very strong, whilst the other has scarcely any existence at all. St. Paul clearly recognises this distinction, when he offers up a prayer for the church at Rome, (xv. 13,) that "the God of *hope* would fill them with all *joy* and *peace* in *believing*." It is here implied that genuine *faith* may exist without either *joy* or *peace*; and by addressing his prayer to "the God of *hope*," he intimates that *joy* and *peace* are the fruit of *hope*, and are distinct blessings to be superadded to the grace of *faith*. Faith, then, may not only be unaccompanied by hope, but remain without any joy or even consolation; and the person possessing it may continue under great dejection of mind. Nor is it, in point of fact, uncommon to find Christians, who have no doubt whatever of the ability and willingness of Christ to save sinners, and who come to him alone for salvation, and yet are subject to distressing fears lest they should not be partakers of the blessings of the Gospel. I recollect a striking instance of the truth of this remark, in the case of a late eminent Christian minister. For a long time previous to his death, he laboured under a morbid affection of the nerves, which sometimes brought him to the very verge of despondency: and on one occasion, he said to me, "My

conviction of the truth of these things (laying his hand on the Bible) is now stronger than it ever was; but I have no interest in them." Had this excellent man died in this state of mind, no one could have reasonably doubted of his safety: for the obvious reason that he exercised the fullest faith in Christ; and had shown its genuine character in a holy and most useful life; though he denied that he had any hope of ultimately sharing in the blessings of salvation. The "full assurance of hope" is indeed an invaluable privilege, and cannot be too earnestly desired; but it is no where stated in Scripture as being essential to our happiness, as faith is: and a person may be a genuine Christian, without the former, though not without the latter." (Mark xvi. 16.) *Jerram's Tribute of Parental Affection*, pp. 150, 151.

Worship preferred to Preaching. Henry III. (1272) who was noted for his regular attendance on public worship, used to illustrate his opinion that prayers were to be preferred to preaching, by saying, that *he had rather have one hour's conversation with a friend, than hear twenty of the most elaborate discourses pronounced in his praise.* Were private Christians of the present day more sensible than they appear to be, of having their conversation in Heaven, through confession, prayer and praise, we should not so often be led to condemn the idea that almost the whole of religion consists either in preaching or in hearing sermons.

COACTOR.

For the Gospel Messenger.

ON THE PERPETUAL OBLIGATION OF THE
MINISTRY ONCE ASSUMED.

Extract of a letter from the Rev. Mr. NEWTON to the Rev. Mr. BARLASS.

"Your thoughts of forsaking the ministry may perplex you, but they

shall not prevail. You have neither *right*, nor *will*, nor *power* to do it. I think you did not article with the Lord, that you would serve him, provided he would give you health and comfort, and every thing to your own mind, not otherwise. What! a soldier of Jesus Christ think of deserting the service because he meets with some hardships? It is not your own thought; the enemy, who would gladly see you throw down your arms and run, takes advantage of your low spirits to force it upon you. You ask my advice; I say you have need of courage, and you have need of patience. I know, when trials are long continued they grow irksome: but we have no right to limit the Lord, or to say if a trial continues above so many weeks or months, it cannot be a token of love, nor designed for my good; it must be a whip or a rod to drive me out of his service. I would no more advise you to give up the ministry, than to renounce your Christian profession. But, then, I wish you to leave all in the Lord's hands. You have set your hand to the plough, and are not to look back. You are a minister, and must necessarily be so. Though it is not necessary that you should be always well, and strong, and able, it is necessary that you should be fixed and faithful in your desire and intention. But it is not necessary that you should be *useful* in the common sense of the word. You know you were useful when well, and for aught you know, you have been more useful while sick. Some wise and great design may be promoting by your sickness. You are observed not only by men, but invisible powers are looking on; (1 Cor. iv. 9;) and you know not how far the glory of the Lord may be concerned in your trials and supports. It is good to desire usefulness, yet self is very apt to creep in here. There are two ways of being subservient to the Lord's will, by doing and by suffering; the former is more pleasant, but the

latter is the best proof of grace, because in this, self has least to feed upon. We are not our own. May the Lord free us from a wish to be at our own disposal, and more content to be any thing or nothing: to be laid by neglected, if such be his pleasure, and only solicitous that self may be mortified, and his wise and holy will take place."

For the Gospel Messenger.

MINISTERIAL LABOUR.

THE following extract from a document which makes part of the materials of an interesting work by Shuttleworth, on the character of the Clergy of the Church of England, shows, at least, that if there are sinecures in that Church, there are in it also, (and such may be asserted to be generally the fact,) most diligent and laborious Ministers. N.

The Master found from the joint affidavit of the Rev. John Rudall and the Rev. John White, that the parish of Crediton, exclusive of the district or hamlet of Sandford, very considerably exceeds 9500 acres, extending in length about 11 miles, and in breadth in some parts about 7 miles, and contains a population of upwards of 5100 persons; and that the ecclesiastical functions exercised within this parish, exclusively of the district of Sandford, consist in performing Divine service twice, and preaching two sermons every Sunday in the parish church of Crediton, to a congregation usually consisting of about 2000 persons; in performing Divine service once every Wednesday and Friday, and on every Saint's day, throughout the year; preaching a sermon every Wednesday throughout the year; catechising the children of the parish four times every year, and instructing and preparing them for Episcopal confirmation; in administering the

holy sacrament of the Lord's Supper in the parish church, on three several days at the festival of Easter, on two several days at Whitsuntide, the like at Christmas, and also on the first Sunday in every month, to generally upwards of 300 communicants; visiting the sick, and administering the sacrament to them at their respective houses; in baptising privately at their houses about 50 children yearly, churching about 90 women, and yearly marrying about 40 couples; in baptising publicly about 120 children, and burying about 85: all which ecclesiastical functions are, and have been for many years past, usually performed by the said John Rudall, with the assistance of his curate and the chaplain of Crediton, or some of them. And that the said John Rudall's own duty as vicar, in the performance of these functions, would be fully sufficient when he is in health, for the employment of all his time; and that as such vicar, he receives an annual stipend of £160, and no more; and about the sum of £40 a year for surplice fees, he hath been accustomed to give to the chaplain of Crediton.

To the Editors of the Gospel Messenger.

CHARACTER OF GEN. CLARKSON.

THE following extract will be read with interest, if not with profit. It is taken from an Obituary Notice published in the Christian Journal, of Gen. Matthew Clarkson, who died in New-York, April 23, 1825, in the 67th year of his age. As the character of such eminently pious and practical Christians, cannot be too generally brought to the notice of religious readers, I request a place for the following remarks in the Gospel Messenger. C.

Rarely, if ever, lived the man whose religion more uniformly and

thoroughly entered into the composition of his character, and governed his life. And it was emphatically in his character and life that the light of his religion shone before men. Never, it is believed, was the power of godliness more thoroughly experienced, and never was it accompanied with less parade and ostentation. His religion had its foundation laid deep and strong in a thorough reception of the distinctive principles of the gospel; and its genuine character was manifested by a *life of piety*. On the services of the sanctuary he was an uniform attendant, *not only on the Lord's day, but also on holy days and prayer days*. On the banquet of that most heavenly food, which consists of the hallowed symbols of the Saviour's body and blood, he delighted to feed. Nor only in the great congregation, but also in retirement, was he constant and faithful in the exercises of piety and devotion. The religion thus manifested and cultivated was a thoroughly practical principle. The love of God above all things, whence it proceeded, was connected with the love of his neighbour *as himself*, or, as it has been said of him, *even more than himself*. He was one of the kindest, most benevolent, and most disinterested of men; always ready and willing to contribute all he could, by pecuniary aid and personal services, to the benefit of his fellow-men. His extensive liberality, and the active part which, for many years, he took in our most prominent benevolent institutions, have erected, in the affections of his fellow citizens, a lasting monument to his memory.

To the Editors of the Gospel Messenger.

DOCTOR JOHNSON'S LETTER.

Gentlemen—You have published in your last number, a letter from Dr. Samuel Johnson, which you consider as a letter “not published in his works, or any life of him.” In this opinion you are mistaken. How you have

fallen into the mistake I do not know. But you will find the letter with a few prefatory remarks in the 7th volume of his works; and it is the 41st number of the *Idler*. It was written on a private affliction; the death of his mother. Hence the error may perhaps have originated. The letter in the Gospel Messenger differs in many of the sentences from that of the *Idler*. It may not only be interesting, but useful also to the curious, to observe the changes made by so eminent a writer in his phraseology, upon reviewing his composition after the lapse of a few years. The letter in his works is greatly improved in beauty of style and correctness of composition.* P.

To the Editors of the Gospel Messenger.

In the interesting account of St. Philip's Church which appeared in your number for July, it is stated that Divine service was performed in it for the first time in April, 1733. It should have been in 1723. It was in 1733 that the steeple was plastered, and therefore that date was inscribed thereon, which occasioned the opinion that the Church was opened in that year. The true time was 1723, as this manuscript states. The Church was used at first without pews. The organ gallery was built in 1727, and the other galleries about 1731 or 1732.

A MEMBER.

* We had prepared the following “Note to Readers,” before we received our Correspondent's communication: An interesting Letter under the signature of the great moralist, Dr. Johnson, having appeared in several religious papers, it was copied into our number, from the Southern Intelligencer, exactly as we found it. Upon examination, however, it was discovered, to be incorrect to say, that it had “not been published in his works or any life of him;” for it is found in his *Idler*, in a better form than that in which it has been transcribed. It was written on the death of his Mother, as his Rasselas was to defray the expenses of her funeral. See Johnson's Works. vol. vii. pp. 133—137. Ed. Lond. 1806. Ed. Gog. Mess.

Miscellaneous Intelligence.

General Theological Seminary.

The annual meeting of the Board of Trustees of the General Theological Seminary, was held in New-York, by adjournments, from Tuesday the 26th, to Friday the 29th July, 1825. There were present the Right Rev. Bishops of Pennsylvania, Maryland, New-Jersey and Connecticut; and Clerical and Lay Trustees from Connecticut, New-York, New-Jersey, Pennsylvania, Maryland, Virginia and South-Carolina.

On Wednesday 27th, and Thursday, 28th, the annual examination of the students in the Seminary was held in the presence of the Bishops, the Trustees, a large number of Clergy, and many other highly respectable individuals; and appears to have given unqualified satisfaction, and to have strengthened confidence in the efficiency of the Seminary, and its intimate connexion with the best interests of our Church.

Thursday the 28th was also distinguished by an event, long the object of anxious wishes and prayers, and long, very long, we hope, to be remembered as fraught with consequences the most extensively beneficial—the *laying of the corner stone of the Seminary*—the commencement of that building which, we trust in God, will, by his blessing, be the hallowed centre, whence, for ages, evangelical faith, primitive piety, and pure morality, are to be diffused through all parts of our country; and whence well qualified ministers of the covenant are to go forth, extending far and wide those divinely constituted means on which the blessings of the covenant are suspended. The site, is a large and highly eligibly situated lot, near Greenwich, in the eighth ward of this city, presented by Clement C. Moore, Esq. the Professor of Oriental and Greek literature. The Bishops, Clergy, Trustees, Professors, and Students, and a number of highly

respectable citizens, assembled at the residence of the munificent donor, near the site of the proposed building, and walked thence in procession to the place prepared for the corner stone, where a short address, and appropriate religious services, by the venerable Presiding Bishop, were succeeded by the depositing, within the stone, of the Bible, the Book of Common Prayer, the Homilies, and documents relating to the history of the institution. The Presiding Bishop then pronounced over the stone the comprehensive text—and God grant that it may for ever be the ground-work of all the instructions, and the governing principle of all the proceedings, of the Seminary! *"Other foundation can no man lay, than that is laid, which is Jesus Christ."* He then struck the stone three times, pronouncing the words, *In the name of the Father, and of the Son, and of the Holy Ghost.* The other three Bishops present then went through the same ceremony, which closed the exercises. God speed the good work thus happily begun!

On Friday the 29th, the annual Commencement of the Seminary was held in Christ Church. The Bishops, Clergy, Trustees, Professors, and Students, entered the church in procession, where the exercises were performed in the following order:

A Voluntary on the organ.

Introductory Devotions by the Presiding Bishop.

Singing—Last four verses of the 122d Psalm, with the Gloria Patri.

A Dissertation on Types—By Orson V. Howell, A. B. of New-York.

A Dissertation on the Causes and Design of the Difficulties of Scripture—by Benjamin Holmes, of New-York.

Singing—First two and last two verses of the 47th Psalm, with the Gloria Patri.

A Dissertation on the advantages of the Study of Ecclesiastical History—by William R. Whittingham, of New-York.

Presentment of the First Class, by the Faculty, to the presiding Bishop, for receiving their Testimonials.

Address by the Right Rev. James Kemp, D. D. Bishop of the Diocese of Maryland.

Testimonials given.

Singing—Five verses of the 56th Hymn, beginning at the 2d verse, with the Gloria Patri.

Concluding Devotions by the Presiding Bishop.

Voluntary on the organ. *Chris. Jour.*

Notice. The next session of the General Theological Seminary of the Protestant Episcopal Church in the United States, will commence on Monday, November the 7th; on which day the Students, and Candidates for admission, will assemble at the Recitation-room, at 11 o'clock, A. M.

Persons producing satisfactory evidence of their being Candidates for orders in the Protestant Episcopal Church, with *full*, that is including *literary*, qualifications, agreeably to the eighth canon of the General Convention of 1820,* will be admitted into the Seminary, of course, on application.

All others will be admitted who produce satisfactory evidence of religious and moral character, and a diploma from some college; or, if they have not been through college, stand a satisfactory examination by the Faculty, on the general principles of natural and moral philosophy, and rhetoric; and in the Latin and Greek languages, on the following works, or such others as shall be considered an equivalent substitute: Sallust, Virgil's *Æneid*, Cicero's Orations, or *De Officiis*; and the four Gospels, Xenophon's *Cyropedia*, and the first three books of Homer.

Every candidate must enter the third or lowest class, at the commencement of the fall session; or stand a satisfactory examination on the studies which have been pursued by the class into which he seeks admittance.

The board at the Seminary's house is two dollars and fifty cents per week. *Ibid.*

* This should be particularly noted in the certificate, as their being merely candidates for orders is not sufficient.

Convention of Connecticut. We stated in our last number, that the Convention of the Protestant Episcopal Church in Connecticut, was held on the 1st and 2d of June, 1825. The Journal of its proceedings having been received, we extract a few particulars.

The Convention was attended by the Bishop, (Dr. Brownell,) 35 Clergymen,* and Lay-Delegates from 39 Parishes. The Bishop is President *ex officio*, and the Rev. Birdsey G. Noble, is Secretary. The Church in this Diocese consists of the Bishop, 46 Clergymen, and 74 Congregations.

The Parochial Reports give the following result: Families in 47 Parishes 2585, Baptisms in 45 Parishes, 493; Marriages in 43 Parishes, 219; Communicants in 59 Parishes, 4062; Burials in 44 Parishes, 352; Sunday School Scholars in 11 Parishes, 625.

Confirmed by the Bishop in the course of the year, in 20 Parishes, 258.

Nothing of general importance was transacted by the Convention. The following is extracted from the Bishop's Address:

"Since our last annual Convention, I have made a more general visitation through the Diocese than in any preceding year. It has enabled me to bear testimony to the zeal and fidelity of the Clergy, and to the

* Among this number, we find the name of the Rev. Edward Rutledge, Rector of St. Thomas and St. Dennis, in this Diocese. As we do not know that any Canonical separation from the Church in this Diocese has taken place, we should not have supposed that Mr. R. had "established" himself in any other place, if Bishop Brownell had not stated the fact in his Address to the Convention. The Bishop says (Journal, page 9,) that "the Rev. George W. Donne, from the Diocese of New-York, and the Rev. Edward Rutledge, from that of South-Carolina, have become established in this Diocese; the former as a Professor in Washington College, and the latter as Minister of the Church in Stratford." See Canon of Gen. Con. xxxi.

gradually advancing state of most of the parishes. There are indeed many adverse circumstances, which must prevent the rapid growth of our Church. A great portion of our parishes are small, and weak, when compared with other religious societies with which they are surrounded. Many of them are, consequently, but partially supplied with ministerial services, and the burthen of support falls heavily on individuals. In addition to these considerations, it need not excite our wonder that some should be unwilling to hazard their popularity, by connecting themselves with a body, which is regarded by many of those around them as but a minor sect of Christians. But religious prejudices still constitute the most formidable obstacle to the growth of our Church. There is no part of our country, where these prejudices might be expected to exist in greater force than in Connecticut. Scattered originally by Puritans, who abandoned their native country, in abhorrence of Episcopacy, and at a time when the principles of religious liberty were but little understood, they naturally regarded the introduction of any opinions different from their own, as an intrusion upon the asylum they had chosen. Their early institutions were calculated to foster these sentiments, and it is no way extraordinary that some traces of them should have been perpetuated to the present generation. In short, the preponderance of public sentiment has been hostile to our Church, and the tendency of the civil and religious institutions of the state has naturally been adverse to its interests. Upon these circumstances, we have less cause to wonder that it advances so tardily, as that its growth should have been so rapid; and we have less reason to complain of the prejudices, and other obstacles which have impeded its growth, than we have to admire the successful progress of what we deem to be truth, and the excellency of those doctrines

and institutions, which could overcome such difficulties, and surmount such obstacles. Time is the great remedy for all prejudices and errors. Possessing our souls in patience, and doing whatsoever our hand findeth to do, we may abide with confidence its salutary operations. The prejudices to which I have alluded, are moreover so intimately connected with the frailties of our common nature, and have resulted so naturally from the position in which our Church has been placed, that we ought to regard them rather in sorrow than in anger. We should carefully examine ourselves, to see whether we do not entertain similar prejudices, in regard to other religious denominations, and while we faithfully and zealously maintain what we believe to be the truth, we should set forward, as much as in us lies, peace and charity with all men. Cherishing a kindly feeling, and exercising a liberal conduct towards other Christian communions, we cannot be justly censured for manifesting our attachment to the Church of our affections. Convinced that its doctrines, its ministry, and its worship, are conformable to Scripture, and the faith and practice of the purest ages, we should earnestly pray for its extension, and labour for its welfare. But above all, we should be anxious that its piety and zeal should keep pace with its external growth. This depends chiefly on our own exertions, assisted as we trust they will be, by divine grace, and it should constitute the chief object of our labours.

From a survey of the state of the church in this Diocese, during the past year's visitations, I am induced to hope that there has been no diminution in the piety and zeal of her members; and while I have been gratified by the kindness and cordiality with which I have every where been received, I have been encouraged by the improving state of many of the Parishes, while I have witnessed a manifest decline in none."

Roman Catholics in England. It appears from an official statement lately published, that there are in England 256 Roman Catholic Chapels, 71 charity and other schools, and 348 officiating Priests.

Chinese Converts. A Berlin paper of May 24th, states that two Chinese youths at Halle, by the names of Os-seng and Aho, after having received proper instruction, were baptised a few days previous, in the presence of a numerous assembly of clergymen and others.

Episcopal Theological Seminary of Ohio. The preparatory departments of this institution are, for the present, opened at the residence of the President, Bishop Chase, near Worthington. Two instructors of well known ability have been engaged to assist the President, and the course of study is the same as in the most approved Academies and Colleges. The students will reside under the same roof with the President and Instructors, and be continually subject to their inspection. The terms will be as follows: Tuition in the Collegiate Studies, per ann. \$20; Academical Studies, \$10; Board per week, one dollar; incidental expenses, twenty-five cents. Candidates for Orders will receive instruction gratis. *Pitts. Recorder.*

Barbados Wesleyan Mission.—Some months ago the Methodist Chapel in Barbados, was destroyed by a mob. The British government has erected another Chapel, and directed the Governor to protect the Wesleyan Missionaries in the discharge of their religious duties.

American Bible Society. The 9th anniversary of the American Bible Society, was celebrated on the 17th May, 1825. The "Daily Advertiser," gives the following summary of their operations: "There have been printed

at the Depository, during the year, 48,550 Bibles and Testaments, including 2000 Spanish Bibles; making a total in the nine years of the Society's existence of 451,902 Bibles and Testaments, and parts of the latter, printed, or otherwise obtained by the Society. Stereotype plates for a Pocket Bible are casting, and are expected to be completed by the ensuing autumn. There have been issued from the Depository in the course of the year, 63,851 Bibles and Testaments, and the Gospels in the Mohawk language; making a total since the establishment of the Society of 372,913 Bibles and Testaments, and parts of the latter, exclusive of the number issued by the Kentucky Bible Society. The Managers have been recently engaged in contributing to the supply of prisons and penitentiaries with the Scriptures; and the troops stationed at remote posts of the United States; the army and navy both being now supplied with Bibles from the same source. The Managers have granted \$500 to assist in the translation and publication of the Scriptures in some of the languages of the native tribes of Peru; one of which tribes contains a million of people. Gratuitous donations of the Scriptures for distribution, principally in the new Territories of the Union, have been made during the year to the value of \$10,447."

American Jews Society. The anniversary of the American Society for meliorating the condition of the Jews, was lately held in New-York. The Annual Report stated, "that since the last anniversary 109 auxiliaries have been added, making the whole number 322; that the present funds of the Society amount to \$13,841. A farm of about 400 acres has been rented in the town of Harrison, Westchester county, to which the converted Jews, now in this country, are to repair forthwith. An agent is about to visit Europe to pro-

mote the views of the Society, and happy results are expected from his mission." *New-York Observer*.

General Seminary. Extract of a letter from a Lay Member of the Board of Trustees of the General Seminary, dated "New-York, July 29, 1825. To-day has closed the business of our Board, after our witnessing such fruits of the usefulness of the institution in the exhibition of the Students, as would have awakened the most gratifying emotions in the bosom of every one who has lent a helping hand to its establishment, could he have been present. From yesterday, we may date the second great era of the Seminary. The corner stone of the main building was laid by the venerable Bishop White, on the ground given by Mr. Moore; and we have the confident hope, that in another year, we shall have a local habitation, as well as a name, to animate the generous feelings of those who take any interest in the prosperity and commanding respectability of our Church. Of the utility and beneficial influence of the institution on our Clergy, and through them on our Church at large, no one appears to doubt."

Prussian Liturgy. The King of Prussia has established the use of a Liturgy in the Royal Cathedral Church at Berlin, and recommended its use throughout his dominions.

It is not among the *least* of the advantages we derive from an established, orthodox Liturgy, that it serves as an effectual barrier against the introduction of heretical opinions, and secures the faith of the Church. If there were no other reason, and in our mind there are many, to recommend the use of a formulary, we think this fully sufficient to make it preferable to extemporary worship.

As Episcopalians, we are much gratified at seeing this opinion entertained by other churches, beside our

own; and we earnestly hope, that established Liturgies may become prevalent in every Church desirous of securing from corruption, "the faith once delivered to the saints."

The following preface to the Prussian Liturgy, will explain the reasons for its introduction into the Lutheran Churches:

"The illustrious ancestors of his Majesty the now reigning King, viz. the Electors Joachim II. John George, the Duke Albrecht in Prussia, &c. published Ecclesiastical Regulations in the years 1540, 1558, and 1572, which, among other things respecting the church, contained also liturgies. These, being drawn from the fulness of the Divine Gospel, founded on very ancient forms of the Christian Church and purified by the Reformation, were almost at the same time induced and received in all Evangelical (Protestant) countries.

"Such Liturgies, declaring the eternal truths of Christianity, agreeably to the pure words of Holy Scripture, in clear simplicity and expressive brevity, established and promoted unity of faith in the Evangelical Church, and formed a beautiful tie which united all Evangelical congregations.

"Superior to every change of time, these valuable Liturgies are as elevating and edifying now as they were to our pious ancestors. The prescribed forms have notwithstanding been gradually laid aside, and free choice has more and more taken place of ancient and venerable rites. The Evangelical Church, however, ought, by her doctrine and discipline, to establish the community of the Christian faith on the sure and eternal foundation of Christianity: and although the essence of Divine worship does not consist in church-rites, yet the conformity of these, not only tends to produce a common conviction of the same truth, but also a serene peace of the soul and a pious confidence result from the animating thought, that these are the same praises, thanksgiv-

ing, prayers, intercessions, and vows, which our Christian ancestors offered up many ages since, and which, if the Lord please, our children after us shall offer.

"On such considerations his Majesty has been induced to appoint this Liturgy, which may be considered as an improvement on any previously used, being similar in its fundamental forms to those above mentioned, and adjusted to the requirements of the present age; to be used, in the first place, at Divine service in the Royal and Cathedral church; in order to promote, with God's assistance, Christian piety, true virtue and genuine patriotism."

Free Schools. The School Fund in the State of Connecticut, amounts to \$1,756,233 25.

GENERAL PINCKNEY.

Extract from the proceedings of the Vestry of St. Philip's Church, Sunday, Aug. 21st 1825.

On motion of Daniel Huger,

Resolved, That a committee of three be appointed to prepare a suitable Preamble and Resolutions on the occasion of the death of General CHARLES COTESWORTH PINCKNEY, and of the Funeral Discourse this day delivered by the Rev. Dr. Gadsden: whereupon the Chairman appointed Thomas S. Grinke, Daniel Huger, and F. D. Quash. The following Preamble and Resolutions were accordingly prepared, reported and adopted.

The Vestry of St. Philip's Church have heard with gratitude, with instruction, and a high yet mournful satisfaction, the Funeral Discourse delivered by the Rev. Dr. Gadsden, on the death of General CHARLES COTESWORTH PINCKNEY. The character of this Sermon, every way worthy of the subject, entitles it to a consideration from the Vestry very seldom due to such compositions. As an eulogium, it is marked by the very features, which distinguished the illustrious subject. Honesty and candor, simplicity and dignity, the highest self respect, and the most cordial delivery; a style "when unadorned, adorned the most," admirable sense and sober judgment, set off, with their own

peculiar charms, the discourse of the preacher: as though he had lived and moved, in the mind and heart, in the countenance and manner of the deceased.

The Vestry, in common with their fellow citizens of every class, look back on the long and honourable career of this eminent man—as Christians with gratitude to God; as Patriots with an elevated satisfaction; as Carolinians and inhabitants of Charleston, with peculiar emotions; as members of this Church with honest and virtuous pride. It is permitted to the family connexions of exemplary worth, to rejoice with a holy joy, that God, in his wise Providence, allots to them, as the richest portion of their common heritage, the ever-present example of their relative, in life; and the memory of his virtues endeared and hallowed by the bed of Death, the Funeral rites, and the solemn grave. To them, it is lawful, in the sight of God, to grieve at their peculiar loss, with peculiar sorrow. And doth it not become this Church, to which Providence, in like manner assigned the burning and shining light of his example, to mourn with no common mourning, over one, who was among us, as an elder Brother to the old, as a Father of mature age, as a Patriarch to our children. In his life we beheld religion exemplified in Faith, Hope and Charity; while the same life illustrated and adorned the doctrine, discipline, and worship of the Episcopal Church. His firm and consistent attachment to these was manifested in youth, in manhood, and in old age; by precept and example; by valuable services, and by all the authority of settled opinions. As a Christian, he was zealous and faithful in the discharge of Christian duties, according to the sentiments of his own communion; whilst, as a churchman, he was arised as a champion of the church, to vindicate her cause, "with the energy of steadfast principle, and the eloquence of ancient, yet enlightened affections. It was animating, indeed, to see such a man worshipping in our congregation: and showing forth, year after year, that singleness of purpose, that sincerity of motive, and that humility of conduct, which constitute the beauty of holiness. How often shall the stated portions of Scripture, which are read in our church, and the future discourses of the preacher recall his venerable form, when revered old age with its crown of glory, shall be their theme! How often, by the garments of sorrow which shall long fill his pew, and by the vacant pillar above his seat, shall our congregation be reminded, that his venerable form shall appear among us, no more for ever: that his honored head shall

lie uncovered in the grave, till the Great Day of Judgment! Whilst, however, these thoughts shall many times visit his fellow-worshippers, amidst the services of the sanctuary, how shall their souls be filled with pure and holy joy, by the belief, that his spirit has ascended from its tabernacle of clay; to the presence of "his Father and of our Father, of his God and of our God."

As therefore, it has seemed good to the Author and Giver of every good and perfect gift, in his ever wise and benevolent administration of moral concerns, to take from among us, the Patriarch of our Christian family—the Vestry of St. Philip's Church, as well on behalf of the Congregation, as of themselves—Do

Resolve 1st. That while they acknowledge, in the death of General CHARLES COTESWORTH PINCKNEY, a public calamity, such as rarely occurs in our community, it is the peculiar duty of the Members of this Church, to cherish with a privileged sorrow the recollections of his talents, virtues and example; of his influence and services in our Spiritual and Temporal concerns.

2d. That it is a duty to preserve, for the instruction and satisfaction of others, the valuable facts and interesting reflections contained in the Sermon of the Rev. Dr. Gadsden; and that he be accordingly requested to furnish a copy for publication.

3d. That the Vestry and Congregation sympathize in the afflictions of that bereaved family, whose venerable and beloved parent has been taken from the home which he blessed and honored.

4th. That the Members of the Vestry do wear crape on the left arm, for 30 days, and that the same mark of respect be recommended to the Members of the Congregation.

5th. That the Chairman do enclose to the Daughters of General PINCKNEY, a copy of the foregoing Preamble and Resolutions; and that they be published in the papers of the city and in the Gospel Messenger.

Extract from the Minutes of the Bible Society of Charleston, 22d Aug. 1825.

The Rev. A. Gibbes, offered the following Preamble and Resolutions, which were unanimously adopted:

The Board of Managers of the Charleston Bible Society, entertaining a high sense of the benefits conferred on his Country, and on Society, by their late revered President, General CHARLES COTESWORTH PINCKNEY, in the course of a long life, steadily and honourably devo-

ted to the service of both, and of the fidelity, zeal, and ability, with which he fulfilled the duties of the important and responsible public functions, to which he was called, as well as of the virtues which adorned his private life and character, and by which he justly earned and secured the permanent respect, veneration, and affection of all his fellow-citizens; and particularly sensible of the lively interest which he uniformly took in the design and objects of this society, of his joint labours with them in its administration, and of the dignified and impartial manner, in which he presided over it from its first institution; with the view of testifying their gratitude for his disinterested services, their regard for his memory, and their grief for his loss, in the name, and on the behalf of the Society which they represent, and of themselves individually, do hereby

Resolve, 1. That the Members of this Board unite in cordial sympathy with the daughters and relatives of the late General CHARLES COTESWORTH PINCKNEY, with this community, and with his country, for the loss, which they have jointly sustained, by his death.

2. That they give devout thanks to Almighty God for the invaluable services, which the life, influence, and example of their late revered President, have rendered to the cause of religion, virtue and good order, to his country, and to mankind; and that they submit themselves to this painful dispensation of Providence, with a sorrow mitigated by the grateful remembrance of his virtues, and by a pious trust in the Divine mercy.

3. That in testimony of respect, they will wear the customary mourning for thirty days, and that the same mark of respect be recommended to the Society.

The Rev. Mr. Bachman, then offered the following Preamble and Resolutions, which were in like manner adopted:

The grave has just closed over the mortal remains of General CHARLES COTESWORTH PINCKNEY, the late venerable and beloved President of our Society, and whilst he is yet fresh in our memories—whilst our hearts are softened and our sensibilities excited, we have met to indulge in the recollection of the virtues and talents, that attracted and excited our admiration.

He lived for his country. He was one of the heroes of the Revolution: and his name is enrolled in the annals of our land. But his patriotism, his victorious understanding, adorned with all the improvements which the most finished education could supply, and his eloquence so often displayed at the bar, and in the leg-

islative halls of our country, were not the most prominent features in his character. He had an exalted sense of moral obligations; his heart was the seat of benevolence. He possessed a lowly meekness of temper, which prosperity could not seduce, and his character was adorned by every virtue, that can dignify and ennoble our nature.

For fifteen years past, he presided over our Society and at our board; our meetings were held at his house. We will long remember his kindness and hospitality to us all: while the patience, industry, perseverance and zeal, which he exercised to promote the interests of our Society, merit the approbation of every friend of the cause, in which we are engaged. The last time he met our Society, he was so feeble that it was necessary to support him to the chair. It was evident to all of us, that his long and useful life was fast drawing to a close. He seemed to come among us, to show that in his last hours, the cause of the Bible was nearest his heart—to give us his blessing, and to bid us farewell; for from that day (I am informed) he was confined to his chamber, and after having lived nearly four-score years, (an age seldom attained,) he soon after fell to the ground, like as a shock of corn cometh forth in his season.

Our venerable father has gone from us. His withered looks will engage our reverence no more. Death has changed his countenance, and the meek light of wisdom, which it exhibited, has vanished.

As he had, however, survived so many objects of his early affection, and looked so steadily to the future for consolation and happiness, the arrest of death to him must have been the commission of a friendly messenger to unlock the fetters of mortality, to snatch him from the infirmities of extreme old age, and give him his passport to the land of rest and of joy.

But, although to him, death was gain, we yet owe it to ourselves and to society, not to withhold too far the expression of our sorrow, which no one, surely, who knew him, will deem excessive. The honours, which we confer on departed excellence act as incentives to the virtues of the living; and it may not be an unavailing consolation to his mourning family to know, how many there are, who loved his goodness and venerated his piety.

Actuated by these feelings and sentiments, I beg leave, respectfully, to submit the following Resolution:

Whereas, it has pleased the Almighty, in his wisdom, to remove from this life, our late excellent fellow-citizen, General CHARLES COTESWORTH PINCKNEY, the

President of the Charleston Bible Society, who by a long course of public services, has merited the gratitude of his country—and who, by his private virtues, and a faithful devotion to the interests of our Society, endeared himself to every member of this Board: Be it therefore

Resolved.

That the Rev. A. Gibbs, be respectfully requested to prepare and deliver a Funeral Discourse, in commemoration of the virtues of the deceased, at such time and place, as he shall appoint; that the members of this Board attend on that occasion, and that the members of the Society, be requested to be present.

On Motion *Resolved*, That Thomas Lowndes, Esq. as Chairman of this Meeting, be requested to transmit copies of the foregoing Preamble and Resolutions, to the Daughters of General CHARLES COTESWORTH PINCKNEY, assuring them, that the members of the Society sympathize with them, under the late afflicting dispensation of Providence.

Resolved, That the preceding Preambles and Resolutions, be published in the papers of the city, and in the Gospel Messenger.

OBITUARY.

ANOTHER patriot of the Revolution has descended into the grave. Major General CHARLES COTESWORTH PINCKNEY is no more: He has gone down to the tomb "in a full age, like as a shock of corn cometh in, in his season," to be "rewarded according to his works." He died in Charleston on the 16th of August, 1825, in the 80th year of his age, and on the following day, attended with civic and military honours, his remains were carried to St. Michael's Church, where the funeral service being performed by the Right Rev. Bishop Bowen, they were interred in the cemetery of that Church, the burial place of his fathers.

The ancestors of Gen. Pinckney were among the earliest settlers of the State: one of them having arrived from England in April, 1692. His father was a highly respectable and religious man, the Chief Justice of the Colony, and a member of the King's Council. The General was born in 1746, and when of sufficient age, was sent for his education to the University of Oxford. Having finished his classical education with reputation, he studied law at the Temple. He then went to France, passed a year at the University of Angers, and made the tour of Europe before he returned to his native State.

When the American Revolution commenced, he was successfully practising his profession in this city; but the conduct of the mother country so excited his ardent and patriotic mind, that he relinquished the law, and entered zealously into the contest. His well known talents for debate, his profound knowledge of jurisprudence, and the native energy of his character, induced his fellow citizens to send him as a member to the General Assembly. In addition to this, he was honoured with the command of the first uniform corps raised in Charleston; and when hostilities began, he was commissioned Major in the first regiment of State troops commanded by the late General Gadsden; and soon after was appointed to the command of the first regiment of troops in the Continental service. The signal defeat of Sir Peter Parker before Fort Moultrie, in 1776, leaving Carolina without an opposing enemy, Col. Pinckney, that he might be usefully and actively employed, joined the army near Philadelphia, and was immediately appointed by Gen. Washington one of his aids; in which capacity he served in the battles of Brandywine and Germantown. But when the British threatened the Southern States with another invasion, he immediately returned to his peculiar command, and headed his regiment at the assault on Savannah; and, subsequently, was engaged in most of the important battles in his native State. As soon as it was known that Gen. Clinton was advancing upon Charleston, Gen. Lincoln entrusted the defence of Fort Moultrie to Col. Pinckney; but the British Admiral, rapidly passing the Fort, under peculiarly favourable circumstances, he threw himself, with a part of the garrison, into Charleston. But here he could do but little good; for contrary to his opinion and advice, the town was surrendered to the enemy, and he made a prisoner of war.

When peace was restored, Col. Pinckney resumed the practice of the law, and obtained a large share of business and legal reputation. In 1787, he was chosen a delegate to the Federal Convention, which formed our national constitution; and, subsequently, he forcibly urged its adoption in the General Assembly of this State. In the year 1794, he was appointed a Major General of the Militia; and when Mr. Jefferson was about to resign the office of Secretary of State, it was offered to him by Gen. Washington, but declined; and he likewise declined a seat on the bench of the Supreme Court. But his services were not to be lost to his country. On the recall of the American Minister from Paris, Gen. Washington, in

a style which forbid refusal, appointed him Ambassador to the French Directory; a post of honour, but of difficulty and danger. He accepted this appointment, and in "three days he embarked from Charleston, where, by his great and lucrative practice as a lawyer, he had received, within the preceding year, four thousand guineas." It was during his first embassy to France, that he declared to the French Minister, the never-to-be-forgotten principle, that "*Americans will give millions for defence, but not a cent for tribute.*" Finding himself obliged to leave France, he retired to Holland; and when it became necessary to send a second embassy to that power, President Adams appointed Gen. P. at its head. The United States by this time were so circumstanced with the rulers of France, that a war appeared likely to ensue, and they wisely prepared for that event. They increased their army, and before Gen. P's return from Europe, they appointed him a Major General. In the year 1800, his friends in various parts of the United States, revering his talents and patriotism as a statesman and a soldier, proposed him to the nation as one of the candidates at the ensuing Presidential election. There is a circumstance connected with this nomination, so highly honourable to his uniform consistency of principle, that it cannot be passed by in any sketch of his character, however brief. It is said that, had he consented, as solicited, to unite his name with that of another candidate of different political sentiments, he would have secured the votes of his native State. But this he declined. In 1808, he was proposed for the office of President of the United States. But from the violent party politics which biased the judgment of most individuals, he succeeded on neither occasion.

This slight sketch of his political life, must at present suffice. But there is another point of view in which we must contemplate him. General Pinckney was not only a moral, but a religious man. He was an Episcopalian from principle as well as education, and revered and cherished the distinctive characteristics of our Church. But this regard for his own institutions, did not lessen his respect for other denominations. He was President of the Bible Society of Charleston, since its first establishment, and was a member of several other religious and literary institutions. He had for many years been a communicant of St. Philip's Church, and had frequently served it as a Vestryman. He was amiable and courteous in his deportment, charitable, hospitable and benevolent; ever ready to relieve the wants of

his fellow men, or to contribute to the advancement of useful public institutions. It is known to the writer of this sketch, that it was his annual custom to lay aside for charitable and benevolent purposes, a certain portion of the income of his ample fortune, to which he relinquished every personal claim. The Lecture founded by his father, to be preached semi-annually in St. Philip's Church, was, from various causes, not carried into effect until 1810, when it was established by Gen. P. and has since been regularly continued under the name of the *Pinckneyan Lecture*." It may be truly said of Gen. P. that "he was a patriot without blemish, and a man without reproach." He has left behind him an unblemished reputation as a public man, and a private citizen; and so long as virtue, patriotism and piety shall be cherished, so long will the memory of Major General CHARLES COTESWORTH PINCKNEY, be loved and revered in South-Carolina.

THE death of the Rev. RICHARD FURMAN, D. D. has deepened the gloom which the recent loss of Gen. Pinckney had cast over the citizens of Charleston. He died on the 25th ult. in the 70th year of his age. Universally respected as the uniform friend of his country; venerated as a sincere, and faithful, and laborious Minister of the cross; beloved by all who knew him for those amiable Christian feelings, and Christian practices, which made him the welcome and efficient friend of the sick and the poor, the death of Dr. F. will be long and sincerely mourned; not only by his own peculiar and bereaved congregation, but by the pious and the good of every Christian denomination.

We understand that Dr. F. was born in the State of New-York, and, in early life, removed with his father's family into this State, and settled in Sumter District. When but fifteen years of age, he became seriously impressed with religion, and at the age of 19, devoted himself to the Ministry in the Baptist Church. For upwards of thirty years, he has been the beloved and zealous Pastor of that Church in this city. It is a little remarkable, that the President and Vice-President of the "Charleston Bible Society," the long intimate and mutually respected friends, have both been called within a few days of each other, into "another and a better world."

DIED, at New-York, on the 11th Aug. 1825, the Rev. ISAAC LOW, of that Diocese. He was admitted to Deacon's Orders in this city, January 9th, 1825, by Bishop Bowen, acting for Bishop Hobart.

* See Dalcho's Hist. Church of South-Carolina, pp. 173, 180.

DIED, at Philadelphia, on the 24th July, 1825, the Rev. JOSEPH PILMORE, D. D. This aged and faithful labourer in his Master's vineyard, came to the United States as a popular preacher among the Methodists. He was afterwards ordained by the Right Rev. Dr. Seabury, Bishop of Connecticut, and settled in Pennsylvania, as Rector of the United Churches of Trinity, St. Thomas' and All Saints. He then removed to New-York, and was Rector of Christ Church in that city, but afterwards returned, and became Assistant Minister, and then for many years Rector, of St. Paul's Church, Philadelphia. The "Philadelphia Recorder" states, that Dr. Pilmore has "left one hundred pounds to Moravian Missions; one hundred pounds to the poor; one hundred dollars to the Philadelphia Bible Society; one hundred dollars to the Society for the Promotion of Christianity in Pennsylvania; and a large sum, amounting to nearly half his property, to the fund for the support of the Episcopate in Pennsylvania. He devised other legacies, the chief of which was to the Society for the support of distressed Englishmen."

EPISCOPAL ACTS.

ORDINATIONS.

By the Right Rev. Dr. Ravenscroft, Bishop of the Pro. Epis. Church in North-Carolina. On Sunday, April 24, 1825, at Washington, N. C. the Rev. Joseph Pierson was admitted to the Holy Order of Priests; and Mr. C. C. Brainerd, of Vermont, to the Holy Order of Deacons.

By the Right Rev. Dr. White, Bishop of the Pro. Epis. Church in Pennsylvania, acting for Bishop Hobart. On Sunday, July 31, 1825, in Christ Church, New-York, Benjamin Holmes, and Orson V. Howell, who had just received the honours of the Theological Seminary, were admitted to the Holy Order of Deacons.

CALENDAR

FOR SEPTEMBER, 1825.

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| 4. Fourteenth Sunday after Trinity. | |
| 11. Fifteenth Sunday after Trinity. | |
| 18. Sixteenth Sunday after Trinity. | |
| 21. St. Matthew the Apostle. | } Ember Days. |
| 23. | |
| 24. | |
| 25. Seventeenth Sunday after Trinity. | |
| 29. St. Michael and all Angels. | |